1:Opler E-5 (1931-1937)1941
(ca. 1870) NT8 Eastern Apache NT8
Chiricahua

281 When a skin is to be used as a robe or a blanket, still another procedure is followed:

When a hide is to be used for a blanket, the hair is left on. Deer and mountain sheep pelts are prepared like this. The inner side is fleshed carefully and pounded to soften it. Deer brains are rubbed on this inner side, and the blanket is worked until it is soft.

When they have those skins with hair on for blankets, they use them any way according to the weather. In cold weather they put the fur side inside.

282 Making saddle bags is also one of the woman's tasks:

281 After the hide is removed, the woman stakes it out in the sun. Sometimes she has grass under it, sometimes not. The hair side is underneath. She leaves it [462] there until it is dry. Then she takes it and puts the hair side up. She has a sharp tool with which to scrape off the hair. Then she fleshes it. After scraping it, she rubs it with the brains to make it soft. She doesn't soak it in water at all. Now she cleans, cuts, folds, and sews it. Then she cuts a slit in the middle and puts dirt in on each side. When the hide is entirely dry, she takes the dirt out. A bulge is left on each side where the dirt was. Then it is ready to be put on the horse.

415 The parfleche or flat hide container is a recent acquisition, and
184 its use has not penetrated to all sections of the tribe. Southern Chiricahua informants say that the parfleche was not made by them, and some Central Chiricahua report that it was not found in their group. One Central Chiricahua informant was much in-
[186] censed, however, at the suggestion that the parfleche he described might have been inspired by Mescalero examples:

The Chiricahua had the parfleche, as I have told you. In fact, it originated with the Chiricahua. These Mescalero never went around or found out anything! They stayed right here year after year. They got the parfleche from the Chiricahua. I was with the Chiricahua when they were going from Fort Apache to Florida [1886]. Some of them had parfleches then. I saw parfleches in my own home.

281 The Central Chiricahua parfleche is very simply made. The
282 fact that cowhide seems to be the only material used in its manu-
415 facture points to its recent adoption:
[177]
[462] In the old days we had parfleches. The woman made them, and it is hard work to make one. She has to scrape off the flesh from the inside of the skin and scrape a little of the fur off the top. She has to work around and around, and pound and pound it until she gets it the way she wants it. First she pounds it all

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over, or it will be too thick. Then she pounds it more where she is going to fold it.

She cuts it the size and shape she wants, so that when she folds it over it will come out even. It is made by folding the cowhide over. You fold it over once, and then again, and then from the ends. The end pieces go on top usually. Some fold the ends in first and then fold the sides. There is no one way of doing it. Next the woman cuts out a cowhide rope and ties it, first the long way and then the short way. That's all there is to it.

You can store things away in it and keep it in a cave, or you can carry it on your pack horse. Bushes and rocks won't hurt it. Rain won't hurt it, because it is made out of cowhide. I've seen some with fur on and some without fur. The Central Chiricahua never put designs on the parfleches. They have them all sizes. I never saw any that were not made of cowhide and never heard of any that were made of anything else.

The Eastern Chiricahua lavish more care upon the manufacture of the parfleche. Two side pieces are made to fit over the bottom, and then the two end pieces are brought over and laced. All the fur is taken off, and designs, "as on the bow," are painted on the outer surface. One informant stated that men cannot be present when a woman is working on a parfleche, an interesting example of the strong feeling for the sexual division of labor.

This feeling extends into the artistic field, and the character of the decoration on painted or incised objects is determined by the sex of the worker. "Men draw things, such as animals, people, and freehand figures. Women do not. I would feel that it was out of place for a woman to do this. She doesn't even paint a star. She would just make certain patterns [conventional designs]. She can do this at any time."

Other hide objects besides parfleches are made by the woman. Awl cases and pollen bags are fashioned from buckskin. Bags to hold piñon nuts and acorns are made of badger skins. These are hung in the home, as much for their beauty as for their utility. The woman also cuts plate-shaped pieces of rawhide to be used "like the shallow woven bowl." In addition, she prepares "a container of rawhide, having the shape of a burden basket, but only half as large" to be used as a water carrier.

The quiver and the bow cover are so intimately associated with masculine activities that it is considered essential for a man to have some part in making them. The woman prepares the

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[facing p. 395]

PLATE XIV

411
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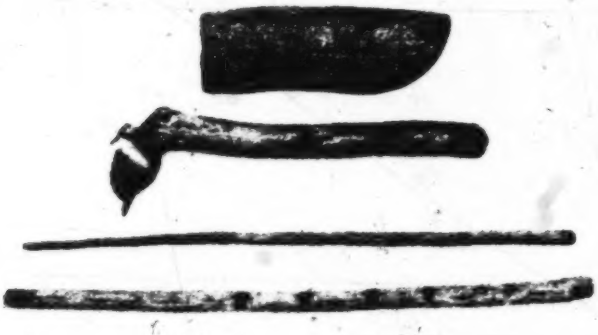

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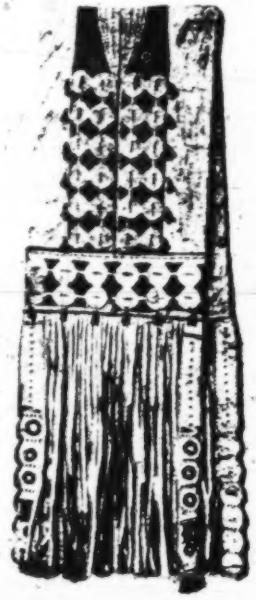
a) FIRE DRILL, HIDE-SCRAPER, AND KNIFE SHEATH

• 282
492
531



United States National Museum

b) SADDLE BAG